

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

'WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.'

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MISSIONARY RECORD.

From the American Baptist Magazine.

ENGLISH BAPTIST MISSION.

Jamaica.

Our pages have frequently delineated the successful operations of our English Baptist brethren at Jamaica, among the colored population; and it must gratify every benevolent mind, to witness efforts made for the benefit of the deeply injured, and much neglected sons of Africa. Mr. Tinson, one of the Missionaries who has been labouring at this place, and whose name our former communications have rendered familiar, is now in Boston, on a visit to the United States. And having been requested to furnish a condensed account of the mission, for the American Baptist Magazine, he has obligingly presented us with the annexed statement, which our readers will peruse with a lively interest, and with grateful emotions.

Boston, Jan. 19, 1829.

Messrs. Editors,

In this day of Missionary enterprise, when the church of Christ is concentrating her forces for the evangelizing of the world, and exerting such a powerful moral influence over those parts of the earth, which have long been the habitations of cruelty,—it may gratify some of your readers, to learn through the medium of your Magazine, what God has been doing in one of the islands of the West Indian Archipelago. It has frequently been asked, and sometimes even *now* the inquiry is proposed—'What good has resulted from missionary exertions, sufficient to justify the great expenditure of life and property which has been made?' Taking the Bible for our guide, the implied decision of ouraviour, Matt. xvi. 26, will teach us that one soul is of more value than a whole world; and if this estimate be admitted as correct, it would not be difficult to show, that all the expenditure falls infinitely short of the benefit effected. But it is not my intention to argue the utility of missions from any abstract principles,—that is unnecessary in the present day. As an evidence of their utility, and an encouragement for continued exertion, I would state what has come under my own observation, and with which I have been intimately connected. In making the statement, I do it not by way of boasting, or to attach any self-importance to the instruments employed; but merely to record the divine goodness, towards a poor and despised race of people, whom many would disdain to set with dogs of their flock.

The island of Jamaica, situated in eighteen degrees north latitude, four thousand miles from England, and lying about an equal distance of ninety miles west of St. Domingo, and south of Cuba, contains three and four hundred thousand slaves. Amongst these, and the free people of color, the Wesleyan Methodists have laboured for many years with laudable zeal, and encouraging success.

Some thirty years ago, a person of color of the Baptist persuasion, went from this country to the island, and occasionally conversed with the people on the subject of religion. After some time, he assumed the character of a minister—collected a considerable number of followers; and though there was a great deal of superstition amongst them, some appeared, evidently, to be the subjects of divine grace. They were unconnected with any missionary society, and not allowed, legally, to assemble for religious worship.

The Baptist Missionary Society of England, sent out their first missionary in 1813, a Mr. Rowe, who settled in Falmouth, a town on the north side of the island. He was enabled to effect little towards commencing a mission, partly on account of his ill health, and partly from the violent opposition then made in that part of the colony to religious instruction. After a short period of service, it pleased the great Head of the church, to remove his servant from a scene of opposition profanity and vice, to that state where the wicked cease from troubling and the weary are at rest. Mr. Rowe was then sent out; he resided in Kingston, a large city now containing above forty thousand inhabitants. He obtained permission to preach, and began to collect some of the people, who professed themselves Baptists, amongst whom he laboured for some time. But the mission can hardly be said to have been estab-

lished, till after the arrival of Mr. Coultart, who was sent out in the early part of 1817. Soon after he arrived, Mr. Comper left Jamaica for this country, and Mr. Coultart, having visited several parts of the island, settled in Kingston. His preaching was blessed, and the set time to favour Zion seemed to be at hand. But God's ways are not as our ways. Mr. Coultart was soon called to experience a heavy trial, in the loss of a most excellent wife, who appeared in every way calculated to be an helpmate in the great work. His own health was also much impaired by a severe attack of fever, which compelled him to return to England for a season. Two others were sent out, Messrs. Kitchen and Godden. The former was appointed to officiate in Kingston, during Mr. Coultart's absence; but died previous to his return. The latter, who laboured some time in Spanish town, has also entered into his rest. After Mr. Coultart's return to the island, his labors were abundantly blessed to the slaves, and free people of color. The doctrines of the cross being faithfully and affectionately exhibited from Sabbath to Sabbath, God was pleased to accompany them with the powerful influences of his Holy Spirit; so that great numbers were added to the church by baptism, who had given pleasing evidence of a change of heart.

The congregation greatly increased, and a place of worship was erected, capable of containing between two and three thousand persons, which is now generally full on the Sabbath. Various parts of the island were visited by Mr. Coultart, and other missionaries; and on the spiritual necessities of the people, and their desire to receive religious instruction, being represented to the Society in England, great interest was excited, and the Committee have since devoted a considerable portion of their funds to the Jamaica Mission; of the present state of which, you will have a correct account, in the following brief view. I have previously given a statement, somewhat of this kind for one of your religious papers, and beg to observe, that wherein this may differ from that, it is in consequence of intelligence recently received from the scene of labours.

STATIONS AND MISSIONARIES.

I. KINGSTON. James Coultart, Joshua Tinson, William Knibb. In this city there are two churches containing about 3,900 members; there were many more, but they have been dismissed from Kingston, to join churches at other stations, more conveniently situated for their attendance. And this accounts for the difference in numbers between this statement, and that published by our society some time ago; in which, the number of members is stated at 4,000. These churches continue to enjoy the divine blessing; considerable numbers have been added since I left the island; and one family consisting of five or six interesting, intelligent persons of color, were baptized by Mr. C. at the same time; most or all of whom were first led to serious inquiry about their souls, from reading a tract, left at their house by one of our missionaries. We have a large school at this station, on the Lancasterian system; and this will be noticed under the article of Schools.

II. SPANISH TOWN. James Philippo. Mr. P. has laboured with success at this station; the church has greatly increased under his ministry, and a large chapel has been recently built to accommodate the numerous congregation. The number of members is now about 500, and the prospects of usefulness still encouraging.

III. OLD HARBOUR. The church here consisted of about fifty members when I left, and was considered in connexion with the church before mentioned, and supplied from Spanish Town, being about 14 miles distant. Some other places in the vicinity of Spanish Town are occasionally visited by Mr. Philippo, where the people are anxious for religious instruction.

IV. PORT ROYAL. William Knibb. Port Royal is the ancient capital of the Island, about seven miles from Kingston by water. A church was formed here between two and three years ago, of members from Mr. C's church in Kingston, and placed under the pastoral care of Mr. Knibb, since which it has considerably increased. It is now in a flourishing state—the chapel was enlarged during the past year, and in June last the number of members was 163.

V. ANNOTTA BAY. James Flood. In this neighbourhood a church was collected by the labours of our late missionary Mr. Phillips. Mr. Flood is continuing to labour with great success, the people hear as for eternity, and many under his ministry have been led to ask the way to Zion. The church consists of above 300 members, and Mr. F. has been erecting a place of worship, during the past year, to accommodate the increasing congregation.

VI. MONTEGO BAY. Thomas Burchell. The work of God has prospered greatly in this very populous town. Great numbers flock to hear the word and a spacious place of worship was opened for their accommodation, a little before I left the colony. In this place, there was no Baptist Church till 1824, and now the number of members is about 800. The chapel continues crowded on the Sabbath.

VII. CROOKED SPRING. A congregation of colored people has existed here for many years formerly under the pastoral care of a man of color; but now supplied from Montego Bay and Falmouth. Crooked Spring, is the name of a property belonging to a family which has

greatly aided our mission in that part of the island.

VIII. MOUNT CHARLES. Edward Baylis. A station in the interior, about fifteen miles from Kingston. A place of worship has been fitted up, and many are anxious to hear the word of life. The church was placed under the pastoral care of Mr. Baylis, in 1827. Since which, several additions have been made, and at our last association, the number of members was 136. Mr. H. visits once a fortnight, another station, about seven miles further in the interior, where his labours have been rendered useful.

IX. FALMOUTH. James Mann. A large and populous town, fourteen miles from Montego Bay. A church was formed here in 1827. In June, 1828, it consisted of about seventy members. This was where our first missionary resided; considerable opposition is still manifested by some, in this part of the island.

X. RIDGLAND. No missionary had arrived for this station, on my leaving the colony; but one was expected. Premises had been obtained on very advantageous terms to the society, in the midst of many thousand negroes. They are occasionally supplied from Falmouth and Montego Bay.

XI. PORT MARIA. Joseph Burton. This is a new station, on which Mr. Burton entered during the past year. At this place there were some members of our Society, who had long desired a missionary. The prospects of usefulness are pleasing; but a letter I received a few days ago, informed me that Mr. Burton was dangerously ill. Should his life be spared, he promises to be a very useful missionary.

The number of our churches in the island, is eleven—of members in all the churches, about six thousand—of missionaries, nine. Sixteen have been engaged in the mission. Six are dead, and one relinquished his connexion with the Society.

DAY SCHOOLS.

KINGSTON. A school was commenced here in 1823, on the Lancasterian system, in a very small room, which has since been relinquished for a new one, erected chiefly by the extraordinary exertions of the poor slaves, and free people of color. There were in June last, 311 children in the school, 186 boys, and 125 girls; 47 had been dismissed to their trades, during the past year, capable of reading the word of God, and writing creditably; nearly 400 have been taught to read the Scriptures, who entered in the alphabet class. A second school house is now built at this station, in order to admit a greater number of scholars, and to avoid the inconveniences arising from having so great a number of both sexes in one school. The children are daily instructed in reading, writing, and arithmetic; the girls are also taught needlework, by Mrs. Knibb, wife of the superintendent.

SPANISH TOWN. At this station, there is also a day school, for the poor children, on the same system as the one before mentioned. The number of scholars I am not in possession of; it contained some time ago about 130.

SABBATH SCHOOLS.

At most of the stations there are Sabbath schools, both for children and adults, and many at an advanced period of life have learned to read the Scriptures. There are eight or nine schools; the number of scholars in these vary, so that I cannot give you a correct list; in our day schools they are very regular in their attendance.

Thus I have endeavoured, in compliance with your request, to give you as correct a statement as possible of our mission in Jamaica, and remain, dear brethren, your obedient servant,

JOSHUA TINSON.

REVIVALS.

Extract of a letter to the Publishers, from the Pastor of the Baptist Church at New Bedford. Feb. 3, 1829.

'We have happy meetings here. The great God is in the midst of our congregation, and many souls have been brought to the acknowledgment of the truth, and to the fellowship of the saints. Sabbath last, I baptized 12; there are many more yet to go forward, and daily new converts are multiplied. Great is the Lord, and let the people praise him.'

A letter of the 13th Feb. states, that the good work progresses in a most encouraging manner, that six Sabbath school pupils have entertained a hope, rising of 20 candidates had presented themselves for baptism.—*fb*.

A letter to Dr. Bolles, the Corresponding Secretary from a friend in Alexandria, D. C. Jan. 6, 1829, states, 'It will please you to learn that God has not left himself without witness among us. Since March last, we have received by baptism upwards of forty persons, nearly all white people.'—*fb*.

Habit of Writing.—'Few grow to much exactness of judgment without much writing; for such, which is to be exactly ordered and expressed by the pen, is usually the exactest study. Lord Bacon saith—much reading maketh a man full; much conversation maketh a man ready; and much writing maketh a man exact.'—*Baxter*.

Ministerial Faithfulness.—'If God would but reform the ministry, and set them on their duties zealously, and faithfully, the people would certainly be reformed. All churches either rise or fall, as the ministry doth rise or fall, not in riches and worldly grandeur, but in knowledge, zeal, and ability to their works.'—*fb*.

SUBJECTS OF CHRISTIAN BAPTISM.

Continued from our last. Argument from circumcision to infant baptism examined.

This argument will, to some, seem to be travelling back to a too distant and dark age to find a Christian institute, and will awaken dissatisfaction and suspicion. Still it is a fact that most writers who defend infant baptism, refer to circumcision as the main pillar in their edifice. I will therefore carefully investigate the argument thence deduced:—But in doing this, I shall leave most of the important particulars in that covenant, unnoticed.

If any man supposes that covenant substantially the covenant of grace, requiring faith and promising salvation; the ground which I take, will not interfere with his theory. Let theologians differ widely in their expositions, and contend earnestly for their particular views, yet the only point, perhaps, on which I shall come in collision with them, will be their inferences.—I will just observe, that my change of views on baptism, have not altered at all my general views of the covenant.

The argument from circumcision in support of infant baptism, has been stated in great diversity of forms. Hardly any two writers precisely agree. Yet it is apprehended that one or the other of the following forms will embrace, substantially, the argument which any reputable writer has attempted to deduce from this covenant.

1. It has been said that baptism is a direct substitute for circumcision,—is, indeed, the Christian circumcision, and must be applied to the same subjects. But from this I must dissent: for

1. The covenant with Abraham gave circumcision, without regard to moral character, to all the male descendants of Abraham, & to all their male servants; that is, to all the males in the Jewish nation. The following clause in the covenant, decides this: 'This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.'

This covenant was evidently designed to continue through many generations:—By the consent of all divines, it continued until the crucifixion of Christ, and not a few maintain that it continues at the present day in full force. But no one particular is more obvious in this covenant, than that all the male descendants of Abraham were required, through their successive generations, so long as the covenant lasted, to be circumcised, together with their male servants. Even the excision of the uncircumcised child proves this. For as he was to be cut off merely for the neglect of the ordinance, so he had a right to the ordinance: and after being cut off, the simple circumcising of himself, would restore him to that standing from which he had been excluded. The Old Testament dispensation seems not to have opened the door for doubt respecting what persons had a right to circumcision; for while it demanded circumcision of the Jews, it left all the Gentiles at liberty to circumcise themselves, if they chose to do it. The terms of acceptance with God, were indeed substantially the same then, as at the present time. God demanded purity of heart, and without holiness no one was acceptable to him. Whatsoever was not of faith, was sin. Still an unbeliever, or a profligate, was not excluded from a right to circumcision, any more than from a right to eat his daily bread. As no one was authorised to stand between the hungry sinner and his table, and to say to him, you shall not eat of that food because you are a sinner; so no one was authorized to stand between the sinner and circumcision, and to say unto him, you shall not circumcise yourself, because you are a sinner.

Under the Old Testament, the doctrine was never preached,—Repent and be circumcised: If thou believest with all thine heart, thou mayest be circumcised: Who can forbid these to be circumcised, which have received the Holy Ghost. Though faith was then demanded, it was not demanded as a prerequisite to circumcision. The whole male population of the Jewish nation had as good a right to circumcision, as they had to sit down at the table for their daily refreshment.

While the male portion of the Jews had a right to circumcision, so we have evidence that they, with very few exceptions, attended to the ordinance. Moses neglected the circumcision of his sons until they had entered their youthful years, and the whole nation neglected it while sojourning in the wilderness. These, if I do not mistake, are the only instances of neglect which are mentioned in the Old Testament. The prophets in different ages reproved the Jews for various sins, and denounced upon them the judgments of heaven; but in no instance did they reprove them for neglecting the outward ordinance of circumcision, nor did the prophets reprove them for suffering the ordi-

nance to be applied to the children of profligate parents, or to the slaves of profligate masters.—I repeat it, for the purpose of fixing attention upon the point, that the covenant of circumcision gave the ordinance to the entire male portion of the Jewish nation. This prepares the way for observing—

1. If baptism takes directly the place of circumcision,—is, indeed, the Christian circumcision, and must be applied to the same subjects; then baptism should be a national ordinance, and there can be no danger of profaning it by applying it to unbelievers. This inference may alarm, and explanations may be given in order to evade it. But I verily believe that it cannot be evaded without denying the premises. If it be said that every believing parent takes the place of Abraham, and as Abraham's descendants were circumcised on his faith, so the believing parents' descendants must be baptized on his faith; then be it remembered, that these descendants, even to the fifth generation, will be entitled to baptism on the faith of their remote ancestor, without any regard to the character of the immediate parent.

The Jewish sons, in the days of king Herod, even where their ancestors for twenty generations had been profligate, had the same right to circumcision that Ishmael and Isaac had; because the covenant gave circumcision to all the male descendants of Abraham. And if the same covenant is formed with every believing parent, then clearly the descendants of that parent, however remote, will be entitled to baptism. And if every person in New England has had a Christian ancestor, however remote that ancestor may have been, then every person is entitled to baptism. Upon this principle, baptism ought to be given at least to nearly all in every nation where the gospel has for ages been known. And though it could not be proved that every individual is descended from a Christian ancestor, yet it would be admissible to give baptism to every one, because it was admissible to give circumcision to every male, whether of Abrahams' or of Gentile descent. Upon this principle, there should be no fear of giving baptism too promiscuously; the only ground for fear, should be that of circumscribing it within too narrow limits.

But this argument more naturally presents itself in a very different light. Abraham was a sovereign prince: a petty prince indeed, having but a few hundred soldiers under him; yet as really a sovereign prince as David, or as king George. And the covenant appears to have been established with him in his princely character, as standing at the head of the nation, demanding circumcision of him and of his nation, and of the nation through all subsequent ages. And the better analogical argument seems to be this, if under the present dispensation a king becomes a Christian, then he ought to receive baptism, and his whole nation ought to receive it upon his faith, and all subsequent generations of that nation ought to receive it upon his faith.

If the above conclusions be discarded, then let the premises be discarded; and let it no more be said, that baptism takes directly the place of circumcision.

2. The practice of the Apostles, shows that they did not consider baptism as taking directly the place of circumcision: for they were very far from admitting that all who had a right to circumcision, had a right to baptism. All the male Jews in the days of the Apostles, were circumcised; and their right to circumcision was unquestioned. Neither Christ nor his Apostles intimated that the ordinance was prophane, or improperly applied. It was on all hands a conceded point, that all the male Jews had a right to circumcision; but it was not admitted that they had all a right to baptism, either for themselves or for their children. Only a small proportion, even none but believers among them, could be admitted to baptism.

3. Had baptism been a direct substitute for circumcision, then it would have been superfluous and improper to baptize those who were already circumcised. But the Apostles baptized without any regard to circumcision. On the day of Pentecost they preached to a Jewish assembly,—Repent and be baptized, every one of you. They did not preach, 'Repent and if you have not been circumcised, then be baptized, as baptism is henceforth to take the place of circumcision.' But as if baptism was a totally different ordinance, and to be applied upon a radically different principle, they preached to the circumcised,—Repent and be baptized.

4. In the fifteenth chapter of Acts, a dispute is recorded respecting circumcision, which it would seem never could have arisen upon the supposition that baptism was considered as a direct substitute for circumcision; or if it had arisen, it must have been speedily and amicably settled by a reference to this substitution.—'Certain men which came down from Judea taught the brethren, [Gentile believers at Antioch,] and said, except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders, about this question, &c.

Now had the believing Pharisees, who raised this dispute, understood that baptism was a direct substitute for circumcision, it is not seen how they could have thought of the doctrine which they taught; since they acknowledged, that those Gentile Christians had virtually re-

ceived circumcision by their baptism. But supposing them ignorant and mistaken, yet how easily would Paul have put them down. How promptly would he have replied;—How can you be so ignorant? Do you not know that baptism is the Christian circumcision, and is a substitute for the ancient circumcision, and that these believing Gentiles have fully received circumcision by their baptism?

A happier occasion than this could not be conceived, for teaching that baptism is a direct substitute for circumcision; had this doctrine of substitution been known. And as in this long dispute no hint was dropped by any individual of such substitution, so we may conclude that this doctrine of a direct substitution of baptism for circumcision was unknown.

These are some of my reasons for rejecting the first form of the argument from circumcision to baptism: viz. that baptism is a direct substitute for circumcision,—is, indeed, the Christian circumcision, and must be applied to the same subjects:—but

4. My leading objection against this view of baptism, as a direct substitute for circumcision, is, that it is a doctrine no where taught in the Bible, neither in the Old Testament nor in the New. It is clearly an interesting doctrine. If it is of human invention, it is dangerous, and corrupts the institution of Christ; but if it is true, then it is taught by some inspired man.—And by what inspired man is it taught? Is it taught by Moses? Did that ancient legislator teach that under the new economy, baptism should be a direct substitute for circumcision? Not a word of the kind is found from his pen. Did Christ, or Paul, or any of the Apostles teach this doctrine? Not a syllable from them is found favouring it. I reject it, then, as the invention of uninspired men, who have an erroneous theory to support.

II. A complicated argument from circumcision in support of infant baptism, is stated substantially in the following form:—In the covenant of circumcision, God constituted the children of believers members of the church, and ordered the seal of the covenant to be applied to them. The church continues the same to this day; therefore the children of believers remain members of the church, and consequently have a right to the seal of the covenant, which is baptism.

The next step in the argument is this, the church continues the same under the present dispensation. In support of this, various texts from the New Testament, are adduced. Rom. iv. Gal. iii. Mat. xix. Rom. xi. and some others.

To strengthen the argument still further, texts are introduced to show that circumcision was an highly spiritual rite; as spiritual in its significance as baptism, and of the same import. Deut. x. 16. Rom. ii. 28. Phil. iii. 3. &c.

Now to this it may be strongly objected, that while the former constitution enjoined holiness on the Jewish community, it made no provision for securing even the general prevalence of holiness in that community. Neither had the truly pious the power of blending together, and of upholding a spiritual worship, undisturbed by the presence of the ungodly. For to instance in only one particular; the principal ministers held their office according to divine appointment, by family descent; and when these proved corrupt, as in the sons of Eli, and in a multitude of other instances, the pious had no power to remove them. They were obliged to neglect some of the most solemn ordinances of God, or to go forward while a profligate priest ministered at the altar. Still, for argument's sake, let all be conceded, that the church is the same now as the Abrahamic or Old Testament church, and that the children, [not to say the children and slaves, which should be the correct analogical statement,] of church members, are themselves fully, or in some modified sense, church members.

Thus the premises are laid down and fortified, and now you proceed to the important conclusion. Therefore the children of believers must be baptized. But hold, hold! my dear friend; not too fast. How does your conclusion follow from your premises. Females, under the former dispensation, were members of the church, without the application of the seal. And why may they not now retain their standing without the seal? You conclude that all the children of church members, both sons and daughters, are to receive the seal. On the other hand, I will conclude that none of them are to receive the seal. We are both equally remote from the analogical argument. You get into your conclusion too much by one half, and I too little by one half. The conclusion, to have the semblance of validity, must be limited to male children.

Will it be said that the superior grace of the gospel, giving enlargement to privileges, justifies the extension of the seal so as to include female infants within the reach of baptism? If so, I ask, in what extent shall baptism be applied to unbelieving slaves? Circumcision was extended to them. Shall the Christian slaveholder bring forward his thousand unbelieving slaves for baptism, and recognize those slaves as members of the church. Suppose it doubtful whether a Jew might compel his slaves to be circumcised; yet must not the assumed principle be as applicable to them, as to female infants, that the superior grace of the gospel gives enlargement to ordinances? And must we not be cautious lest we restrict the application of baptism within narrower bounds than circumcision? Yet many of the writers on infant baptism, perhaps a majority of those in the Congregational connection, do avowedly restrict it to narrower limits than circumcision, evidently fearing a profanation of the ordinance, by a too promiscuous application. On one page they speak of the superior grace of the gospel, as extending baptism to female infants, and on the next page, of the superior purity of the gospel, as cutting off unbelieving slaves from the ordinance. A disinterested reader might inquire, would it not be more consistent to say, that the superior purity of the gospel cuts off all unbelievers from baptism?

But suppose the validity of this argument for the church membership of children be admitted,

and their consequent right to baptism; upon what principle can they be denied a right to the Lord's supper? Who is commissioned to separate the members in good standing in a church, and to say to one, come, and partake of the sacred memorial of Christ crucified, and to another, stand off, eat not, drink not upon your peril.

Circumcised infants partook of the passover. Their right of access to that ordinance rested upon the express appointment of God, (see Ex. xii.) and became venerable by the usage of many generations. Therefore baptized infants should partake of the Lord's supper; for the gospel does not curtail but enlarge privileges. This, it may be added, if reduced to practice, cannot distress the conscience by perplexing the course of duty in mature age. For if the children upon becoming converts, should be convinced that their parents erred, yet past acts could be no bar to present or future obedience. The converts repent of having formerly brought an impenitent heart to the sacred ordinance; but now coming in the exercise of faith, they have peace with God. Still this reasoning is rejected, and babes are debarred from the sacramental supper. How much more should we reject the less obvious analogies for infant baptism?

But suppose this analogical reasoning from the Old Testament constitution of the church, be considered as establishing infant baptism, and infant communion; the same kind of reasoning would establish a prophet the head of the church on earth. For anciently there was an high priest at the head of the church, to superintend the ecclesiastical order; and therefore the gospel church should have a head to watch over its interests. This argument, so often used to justify practical usurpations, and the leading abominations of popery is, for aught that is seen, as valid, as that from circumcision to baptism. The church, it would seem, have witnessed enough of this abuse of analogical reasoning from legal to gospel institutions, to be upon their guard.

The doctrine of church membership of infants, I do verily believe, is a gross corruption. It has been the foundation of all national churches, and it will always form, if legitimately followed up, a substantially national church, in which the entire population will be members, though not one in a hundred be real Christians. And it is happy for the Congregational churches in New England, that while this doctrine of church membership of infants, is almost constantly defended by writers on infant baptism, it seems to be disbelieved by every church, and by the great majority of ministers. It is a doctrine which figures on paper, and which is used to oppose the Baptists, but which no attempt is made, or even professed to be made, to reduce to practice. But this on a subsequent page, may call for a few additional remarks.

III. Some, while drawing their argument in part from the Abrahamic covenant, rest the cause of infant baptism especially upon the promise:—I will be a God to thee and to thy seed. And this promise they conceive made to every parent who is duly faithful, and to his immediate children, securing their salvation, as well as his. And therefore the seal of this promise should be applied to the children as well as to the parent. And to fortify this doctrine against the objection arising from experience, that many children of pious parents are profligate; it is said, that an high degree of piety and a peculiar faithfulness in parents are demanded, to make sure the Christian character of children. But here replies are obvious.

1. This is departing essentially from the general spirit of the Abrahamic covenant. That covenant gave the seal to all the male descendants of Abraham, and to all their male servants. But this exposition of the promise, not only excludes servants, but restricts the seal to the immediate children of some believing parents.

2. It is impossible to foresee what parents will be so faithful as to make sure the Christian character of their children, and consequently impossible to foresee what Christian parents might, upon this principle, have their children baptized. It would therefore seem important to wait until the children became Christians, and then the way would be clear for their baptism on their own faith.

3. Whatever may be the promises which faithful parents may hold in behalf of their children; yet it is apprehended, that the above explanation of the promise, "I will be a God to thy seed," is wide from its primary import. Paul in Gal. iii. 16, teaches that this promise refers to Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed which is Christ." Christ then is the seed referred to. "And if ye be Christs," then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. We must be Christs; that is, real believers, before we can, in this high sense, be Abraham's seed, and have him for our spiritual father. It is not enough that we had a believing father, or a believing mother; we must be believers ourselves, and then heirs, and entitled to the ordinances of the gospel. This is throwing the weight of the argument into the scale of believers baptism.

The above are the more common methods of adducing an argument from the covenant of circumcision in support of infant baptism, as laid down by writers. But these methods, if I judge correctly from observation, are but very little known to private Christians. They are too recondite and round about to be understood. Private Christians refer to the Abrahamic covenant, because their preachers refer them to it in support of infant baptism. They presume, from what they hear, that there is an argument therein adducible which is solid, though they cannot distinctly apprehend it. In general they can only say, when referred to the subject,—"Why, were not children anciently circumcised? If asked why their children, rather than the children of unbelievers, are to be baptized, since all the males of the Jewish nation were circumcised, they are silent, having no reply at hand. And it is apprehended that could they

be made distinctly to see the argument, they would in general abandon it as wholly fallacious.

But while the foregoing analogies are seized upon in support of infant baptism, there are other analogies which clearly militate against infant baptism. Some of these must now be considered.

1. The circumcision of infants, was a perfectly explicit institution. It opened a door for few or no perplexing cases of conscience.—Would not this justify us in expecting, that if circumcision had any direct substitute under the gospel, that substitute would be explicitly mentioned as the substitute, so as to leave no door opened for perplexity of mind to the candid reader? Is not this inference strengthened from the fact, that the superior excellence of the gospel, compared with the law, consists primarily in its superior plainness of instruction.—And hence is not the inference fair, that baptism is not of God, because it is not expressly mentioned in the gospel?

2. Circumcision afforded important instruction to the child as he came forward in life.—Old Testament times were comparatively dark. The writings of Moses and of the prophets were comparatively obscure, and copies of these could not be possessed by every family. God in some measure compensated for these deficiencies, by his emblematical institutions. Circumcision was an instructive rite. The circumcised child had a standing mark in his flesh, to teach him to mortify fleshly lusts, and to live a spiritual life. He carried in his flesh a standing mark of his depravity, and of his need of a new heart. But as the gospel speaks with great plainness, and must be put into the hands of most of those who shall live under its dispensation, there is less need of its ructive rites.—The mere baptism of an infant, gives him not a particle of instruction as he comes forward in life; for it leaves no mark by which he could ever suspect that water had been applied to him in the name of the Trinity.

3. The circumcised child, when arrived to adult age, could have no occasion for church records, nor to the priest, nor to his parents, for proof of his circumcision. He always carried the unequivocal proof in his flesh, or in the absence of this proof, he must know that he had not been duly circumcised, and he must feel bound by an explicit command of God, to circumcise himself. Circumcision left no door open for the rising of doubts to perplex and distress the mind.

How different with baptism! A man baptized in his infancy, is wholly dependant upon the testimony of others for knowledge of his baptism, and of the circumstances attending it.—Let us try to get as clear a view as possible, of this difference between baptism and circumcision. To this end, let us in imagination transport ourselves back into a circle of Jewish converts. Those converts love the institutions of God, and desire to walk in his ordinances blameless. They read the covenant of circumcision, and bless God for the grace which it reveals. They all, except one, find the unequivocal seal of the covenant in their flesh, and are assured that in this respect God requires no more of them. But one of them is in doubt; for though told that he was circumcised on the eighth day, yet the mark does not remain; and the law expressly excludes the uncircumcised from communion with the church. Now the duty of this convert is plain:—He must forthwith become circumcised.

Enter next such a circle of converts as may be found in almost any society in our land, in which there is a revival of religion. They are ready to submit to all the known institutions of Christ; and they are persuaded that baptism is his institution. None of them have any consciousness of having been baptized. But one half of them are told that they were baptized in infancy. They enquire,—How, and on what account were we baptized? and are answered, on your parents' account, and in infancy. They pause, but at length reply. That was well enough, so far as we know as it respects our parents. But we desire a baptism which shall be our own act, and the answer of a good conscience towards God. We want to be baptized on our own faith, and as Christ was, by going into the water. But they are answered:—You cannot be indulged; you must take up with the baptism which you have received, or not be admitted into the church.

Now how great the contrast in the condition of these two circles. The Jews cannot possibly have any scruples of conscience about the initiating ordinance. But some of the Christians are not a little perplexed. They desire in all things to be obedient; and it seems to them plain that Christ requires of them baptism; and they know not how to pacify conscience in the neglect of it. This has been a common occurrence within the limited circle of my acquaintance. But it is a case without a parallel in the ancient history of divine ordinances. A pious Jewish priest never had occasion to face a company of converts, and to keep them back from obeying what they claimed to be an express institution of God.

4. The contrast between the administration of circumcision and the administration of baptism, with respect to the validity of the ordinance, is as great as can be easily conceived. All that was essential to the validity of circumcision was, that the cutting be fully performed. It might be performed by a priest or by a layman, by a sober man or a profligate, or by the person himself, if he had grown up uncircumcised; and it might be performed in the name of the living God, or in the name of Moloch, or in no name, yet the thing itself be valid. For, if after being circumcised in whatever way, he became a holy man of God, there was no room for a second circumcision. Consequently a second circumcision could not be required, because the operation itself was impossible. But do not mistake me, nor suppose I intimate that an irreligious operation was acceptable to God. God was as holy three thousand years ago, as at this day:—Nothing was acceptable to him which was not done in faith. But if a man had been profane in his circumcision, the thing de-

manded of him was repentance of sin, and future obedience; not a repetition of circumcision. But in baptism much more is demanded, according to universal opinion, than a simple application of water. A man may sprinkle himself a thousand times over, or plunge into the water an equal number of times, and yet not be, in the Christian sense of the term, baptized.

5. A leading reason in the divine mind for ordering circumcision to be given to males in infancy, rather than at the age of discretion, may be that infancy was the safest period for the painful operation, and the period at which there was least danger of its being neglected. This thought has been suggested by eminent men, who were far from embracing baptist views. But if this is correct, the analogical argument from circumcision, is wholly against infant baptism. For baptism may unquestionably be administered with as much safety to the youth as to the infant, and without such pain as will tempt him in the least to refuse the ordinance. If the heart is right with God, the outward administration causes no distress.

Thus I have considered some of the leading analogies between circumcision and baptism. And I now leave it with the reader to judge whether these analogies when fully and candidly considered, do not leave a balance of argument against infant baptism. While I now believe this is the fact, I have but little doubt that I should have viewed the subject ten years ago in the same light, had all the analogies been before my mind. I apprehend it was owing not altogether to prejudice, but to partial views of the subjects, that I then published such conclusions as are contained both in the Letters and in their Defence.

From this view of circumcision I infer that the Jews in the days of Christ and his apostles were not under the influence of opinions and prejudices resulting from the law and practice of circumcision which could lead them to presume, that Christian baptism would be given to the infant children of believers. I am guarded in the language of the inference. I do not say that they would naturally presume that baptism would be confined to believers. They would probably look for express instruction from the administrators of the new ordinance. But I do view the assertion of Pedobaptist writers unwarrantable and presumptuous, that the Jews from the law and practice of circumcision would naturally expect that baptism would be applied to the children of believers, and that it would have required an express prohibition of the baptism of infants, to satisfy them that the ordinance should be limited to believers. I will not say their argument may be reversed; but I have no fear of being considered insane or uncandid, if I assert with some confidence that their inference is unwarrantable.

But the consideration of John's baptism is more to my purpose. Pedobaptists have of late years maintained that his was not Christian baptism. For argument's sake, I will concede that in this they are correct. Still John's baptism had great notoriety, and caused a deep sensation throughout the entire Jewish nation. And John, it is conceded, baptized no infants. He limited his baptism to those who made a confession of their sins. Now if any thing could awaken definite expectations in the Jews respecting the Christian ordinance, what sort of express Christian instruction, would so powerfully bias their minds, as the well known practice of John? Suppose a discreet disciple of John had moved into a distant region, where he remained ignorant of the religious movements in Judea, and in that distant region received the general account of the baptism of the three thousand converts on the day of Pentecost; and after hearing the general account, the question is put him:—Do you believe that their infant children were also baptized?—Would he not probably have answered:—Why, I cannot tell: I know not what instructions the Apostles have received respecting the ordinance. But all the knowledge which I have of the ordinance, limits it to those who can understand its nature. If they have received no explicit instructions to the contrary, they must limit it to adults. But I am content to waive this argument also. All that I claim is, that we fully investigate the Jewish practice of circumcision, and John's practice in administering baptism, we see nothing to modify the Christian law of baptism. The law of Christian baptism must be looked for in the gospel, in the instructions and in the practice (if John is to be excluded) of Christ and of his Apostles. And after so tedious a discussion respecting Jewish antiquities, the way is prepared for resuming the enquiry already introduced.

(To be continued.)

REVIVAL AT PREDDIE'S CREEK CHURCH, ALBEMARLE CO.

DEAR BROTHER KEELE G.

Believing it will be pleasing to you as well as all the friends of Zion, to hear of the good work of the Lord, and the increase of Emmanuel's kingdom in different parts of the world; it is with much pleasure, I have to communicate to you the particulars respecting the work of grace at Preddie's Creek church and vicinity, Albemarle Co. (Va.)

This revival commenced last spring, and continued until this winter, during which time between 50 and 90 were "pettily converted to the Lord, and united to him in a solemn covenant. It was like a refreshing shower upon a dry and thirsty land, for a considerable time previous to the commencement of this revival, this church had been in a cold, lifeless, and indolent state; but the harps of many of God's people, which had long hung upon the willows, were now tuned afresh—while their hearts glowed with heavenly zeal. It was indeed a joyful sight to see sinners pressing to the gates of Zion, declaring what the Lord had done for their souls. The young, the middle aged, and the aged, were all participants in the work of grace.

A Temperate Society has also been formed in this place, consisting of upwards of 20 members, with a prospect of a considerable increase. In the upper part of Louisa near the Free Union Meeting House, several have been baptized; last October there was a church constituted at that place, consisting of ten members, since which time the number has increased to upwards of twenty. May the Lord continue to add to her numbers such as he will have to be saved; and hasten on that happy period when the heathen shall be given to him for his inheritance and the uttermost parts of the earth for his possession, when the Lord shall be king

over all the earth—when there shall be one Lord and his name one.—R. Herald.

Extract from a letter to the Editor of the Christian Secretary, dated Newtown, March 5th, 1829.

DEAR SIR,—The day in which we live is an auspicious one to the church of Christ in the world; and the signs of the times indicate that the period has arrived, in which Christians should be found in the diligent use of every means calculated to promote the interests of Zion. It should be their inquiry, What can be done to excite Christians to action, and awaken sinners to a sense of their danger, while under the curse of the holy law of God? Perhaps there can be no means used, better calculated (with the blessing of God) to accomplish these important objects, than the conferences of the churches, by which the gifts imparted by the Lord Jesus to his people are brought into use; and every character or class of individuals composing the congregation, receives a particular address. I have been led to make these remarks from what I have recently witnessed, the Southern Union conference was held in fellowship with the church in Newtown. The number of the churches represented was small; yet the meeting was solemn, and deeply interesting. The several addresses were appropriate and pointed, and well calculated to reach the consciences of those addressed, and as far as my information extends, I have reason to think a happy effect has been produced upon the minds of the church, and a considerable degree of engagedness is now manifest among them. A favourable impression is also left upon the minds of the unregenerate. Many seem to think more of the worth of the soul than usual, and a few are now rejoicing in the love of God, some of whom received their first impressions at the conference: and I trust that the good seed sown upon that occasion, will continue to spring up and bear fruit to the glory of God, in the salvation of many souls. I believe it is the impression of Christians generally, in this region, that from conferences attended to as they ought to be, much good may result to the souls of men and the cause of God in the world. After the conference, we were favoured with the labours of Brother Wm. Bentley, on account of the snow, three or four days longer than he expected; and we trust his labours were not in vain in the Lord.

Yours, NAHAN D. BENEDICT.

For the Christian Secretary.

God has visited this place for four or five months past, with showers of his mercy. Previous to that time darkness pervaded and reigned with us as a people. But, thanks be to God, he has remembered his word, that the wilderness should rejoice and blossom as the rose, and that waters should break out in the wilderness, and streams in the desert. Our beloved Elder Levi Kneeland, whose footsteps I trust the Lord directed to this region, has been instrumental in the hands of God in doing much good. God has attended his labours with the power of the Holy Spirit, and enabled him to preach to the conviction and conversion of between 40 and 50, exclusive of about the same number at Canterbury, many of which are children, 10 years old and upward; all of whom have bowed their necks to the yoke of Christ, and gladly yielded their bodies to be buried with him in baptism. God is moving by his Spirit on the hearts of many round about us within the field of brother Kneeland's labours; and additions are making to the church under his care about every Sabbath; and notwithstanding there is much opposition, meetings are often and crowded. May the Redeemer's kingdom still continue to advance in this part of the earth.

A MEMBER OF THE ABOVE NAMED CHURCH. Polkton, Feb. 21, 1829.

The foregoing was not received at this office till the 9th of March.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 14, 1829.

CHURCH CONFERENCES.

We would respectfully suggest, for the consideration of the Churches composing the Hartford Baptist Association, the expediency of uniting in a church conference. If the limits of the Association are too much extended for this plan, let there be two conferences. Their meetings might be so arranged, as that one would not interfere with the other. God has blessed the conferences which have been held, and we doubt not he will continue to bless them, in the awakening of Christians, and the conversion of sinners. They are well calculated to promote a good state of feeling, and thus to form a real union of sentiment, and consequent exertion, in christian enterprise. We hope soon to become acquainted with the happy effects of such meetings, in every district of our country, where the location of churches renders such a plan feasible.

Payment for papers is very acceptable to most publishers—and by what we are going to say we would not be understood to decline receiving money dues, but merely to suggest an improvement as it respects the forwarding such dues. Two letters were this day received, each containing two pieces of silver, the whole amount of which was 93 cents. Postage of them was 45 cents, in addition to a like amount paid by the writers of the letters. One letter has been received, containing 43 cents, postage 42. It is desirable that all balances due us may be liquidated soon; and it is likewise desirable that the same be done without expense to this office. Each piece of paper or money enclosed in a letter, not exceeding 4, is charged the same as a single letter. If weighing more than an ounce, chargeable by weight.

A correspondent informs us that the Pastoral relation of Rev. A. Bronson, with the Baptist Church in Stratfield, will cease the first of April next. This relation has subsisted several years; and a reciprocity of good will and kindly affections still prevails.

TO CORRESPONDENTS.

Several communications are on hand which will appear next week. Other articles are in type, which are omitted for want of room.

POLIT. CAL.

From the Washington Telegraph Extra
WASHINGTON, March 4, 1829.
INAUGURAL ADDRESS.

Delivered by Gen. Andrew Jackson, on being sworn into office as President of the United States, on the 4th of March, 1829.

Fellow Citizens—About to undertake the arduous duties that I have been appointed to perform, by the choice of a free people, I avail myself of this customary and solemn occasion, to express the gratitude which their confidence inspires, and to acknowledge the accountability which my situation enjoins. While the magnitude of their interests convinces me that no thanks can be adequate to the honor they have conferred, it admonishes me that the best return I can make, is the zealous dedication of my humble abilities to their service and their good.

As the instrument of the Federal Constitution, it will devolve on me, for a stated period, to execute the laws of the U. States; to superintend their foreign and their confederate relations; to manage their revenue; to command their forces; and, by communications to the Legislature, to watch over and to promote their interests, generally. And the principles of action by which I shall endeavor to accomplish these duties, it is now proper for me briefly to explain.

In administering the laws of Congress, I shall keep steadily in view the limitations as well as the extent of the Executive power, trusting thereby to discharge the functions of my office without transcending its authority. With foreign nations it will be my study to preserve peace, and to cultivate friendship on fair and honorable terms; and in the adjustment of any difference that may exist or arise, to exhibit the forbearance and magnanimity of a powerful nation, rather than the sensibility belonging to a galled people.

In such measures as I may be called on to pursue, in regard to the rights of the separate States, I hope to be animated by a proper respect for those sovereign members of our Union; taking care not to confound the powers they have reserved to themselves, with those they have granted to the confederacy.

The management of the public revenue—that searching operation in all governments—is among the most delicate and important trusts in our hands; and it will, of course, demand no inconsiderable share of my official solicitude. Under every aspect in which it can be considered, it would appear that advantage must result from the observance of a strict and faithful economy. This I shall aim at the more anxiously, both because it will facilitate the expenditure of money by the government, it is but only to engender—Powerful auxiliaries to the attainment of this desirable end, are to be found in the regulations provided by the wisdom of Congress, for the specific appropriation of public money, and the prompt accountability of public officers.

With regard to a proper selection of the subjects of impost, with a view to revenue, it would seem to me that the spirit of equity, caution, and compromise, in which the Constitution was formed, requires that the great interest of agriculture, commerce, and manufactures, should be equally favored; and that perhaps, the only exception to this rule, should consist in the peculiar encouragement of any products of either of them that may be found essential to our national independence.

Internal improvement, and the diffusion of knowledge, so far as they can be promoted by the constitutional acts of the Federal Government, are of high importance.

Considering standing armies as dangerous to free governments, in time of peace, I shall not seek to enlarge our present establishment, nor disregard that salutary lesson of political experience, which teaches that the military should be held subordinate to the civil power. The gradual increase of our Navy, whose flag has displayed, in distant climes, our skill in navigation and our fame in arms; the preservation of our forts, arsenals and dock yards; and the introduction of progressive improvements in the discipline and science of both branches of our military service, are so plainly prescribed by prudence, that I should be excused for omitting their mention, sooner than for enlarging upon their importance. But the bulwark of our defence is the national militia, which, in the present state of our intelligence and population, must render us invincible. As long as our government is administered by the will, as long as the people, and as regulated by the will, as long as the rights of person and property, liberty of conscience and of the press, it will be worth defending; and so long as it is worth defending, a patriotic militia will cover it with an impenetrable armor. Partial injuries and occasional mortifications may be subjected to, but a million of armed freemen possessed of the means of war, can never be conquered by a foreign foe. To any just system, therefore, calculated to strengthen this natural safeguard of the country, I shall cheerfully lend all the aid in my power.

It will be my sincere and constant desire to observe towards our Indian tribes within our limits, a just and liberal policy; and to give that humane and considerate attention to their rights and their wants which are consistent with the habits of our government, and the feelings of our people.

The recent demonstration of public sentiment, in scries on the list of executive duties, in characters too legible to be overlooked, the task of reform; which will require, particularly, the correction of those abuses that have brought into disrepute the Federal Government into conflict with the freedom of elections, and the contravention of those causes which have disturbed the rightful course of appointment, and have placed, or continued power in, unfaithful or incompetent hands.

In the performance of a task thus generally delineated, I shall endeavor to select men whose diligence and talents will ensure, in their respective stations, able and faithful co-operation; depending, for the advancement of the public service, more on the integrity and zeal of the public officers, than on their numbers.

A diffidence, perhaps too just, in my own qualifications, will teach me to look with reverence to the examples of public virtue left by my illustrious predecessors, and with veneration to the lights that reform from the mind that founded, and the mind that reformed, our system. The same diffidence induces me to hope for instruction and aid from the coordinate branches of the government, and for the indulgence and support of my fellow citizens generally. And a firm reliance on the goodness of that Power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that He will continue to make our beloved country the object of his divine care and gracious benediction.

WASHINGTON, March 4.

In the Senate, yesterday, a resolution from the House rescinding the rule which prevents bills from being sent to the President for signature on the last day of the session, so far as regarded bills named, was concurred in. Ineffable attempts were made to embrace other bills in the resolution. A message was received from the President, communicating to the Senate and House of Representatives documents relative to the Panama mission. The message and documents were referred to the Committee on Foreign Relations. The motion to print the documents, after an animated debate, was rejected. The message and documents were transferred from the Legislative to the Executive branch of

the Senate, on motion of Mr. Tazewell. The Senate will meet to-morrow, at 11 o'clock, to make arrangements for attending the inauguration.

In the House of Representatives, the rule which provides that bills shall not be sent to the President for approval and signature on the last day of the session was suspended, in order to allow four bills which had passed on the previous day, among which was the bill to provide for a government, &c. of the Penitentiary in the District of Columbia, to be sent to the President. A considerable discussion took place on a resolution voting, he thanks of the House to the Speaker, in which it was contended on the one side, that to receive this resolution either the unanimous consent of the House, or a suspension of the rule, was necessary. On the other hand, it was insisted that the practices of the House warranted the reception of a resolution of this character, without the formality of suspending the rule, it being a matter of courtesy. Such was the decision of the Chair, Mr. P. P. Barbour being the *locum tenens*; and from this decision, Mr. Brent appealed to the House, but the decision of the Chair was sustained by a vote of 94 to 42. The objection to the reception of this resolution originated in a desire, on the part of a portion of the House, to obtain a vote, previously upon the resolution in relation to the reprinting of the scarce documents, which was the unfinished business of Saturday, as every member disclaimed any personal motive. The ordinary resolutions making compensation to the officers of the House, &c. were then adopted, and the Speaker adjourned the House in a neat address.

The resolution respecting the reprinting of the documents was considered for a few minutes, which alone remained of the time appropriated to resolutions, &c. when Mr. Hoffman and Mr. Kremer occupied the floor.

A message was received from the President on the subject of his instructions to the Panama Commissioners, which was laid on the table. A motion was made to print the message and documents, which was also laid on the table.

WASHINGTON, March 4.

We understand that the Secretary of State, Treasury, War, and Navy, and the Attorney General, yesterday resigned their commissions to the President of the United States—*Nat. Intell.*

The Senate of the United States re-assembles today on special invitation of President Adams, and to day at 11 o'clock. To-morrow it will be occupied, it is supposed, with the consideration of the nominations made by his successor.

The Senate met yesterday at 11 o'clock. The Vice President elect was qualified and took the chair. Messrs. Frelinghuysen, Cayton, Bibb, Livingston, Sprague and McLean of Illinois, attended, were qualified, and took their seats. The oath of office was also administered to the Senators whose term of service commenced yesterday. At half past 11 o'clock, the President elect entered the Senate chamber, supported by Messrs. Chandler and Smith of Maryland, and accompanied by a number of gentlemen. He took his seat in the front of the Vice President's chair, the foreign ministers being seated on his left, and the Justices of the Supreme Court on his right. At 12 o'clock, the Senate accompanied the President elect to the Eastern Portico, where the inaugural ceremonies were performed. The Senate will meet at twelve o'clock to-morrow.

Office of the National Intelligence.

M. R. H. 7, 1829.

The nomination of Mr. McLean to be a Justice of the Supreme Court has been confirmed. So welcome to him from the Post Office Department.

Andrew Dunlap has been appointed Attorney of the United States for the District of Massachusetts, vice George Blake.

Mr. Harper has been appointed District Judge for the District of Louisiana, and Mr. Sidell Attorney of the United States for the same District.

No new nominations were this day made to the Senate by the President.

From the New-York Daily Advertiser.

We find a good many speculations in the English papers, respecting negotiations for peace between Russia and Turkey, but nothing that wears the appearance of authenticity. That it is the wish of some, and perhaps all the other principal powers, that such an event should be brought about, is very probable. At the same time, we can imagine that France and England, pledged as they are to complete the task they have undertaken, and in which they have made so considerable a progress, in favor of Greek emancipation, may prefer having Turkey employed with Russia, until they have completed their object. That they must go through with their measures, and carry into effect the stipulations in the treaty of July 6th, 1827 cannot be doubted. If the war between Russia and Turkey, should last through another year, if Russia should be successful in the ensuing campaign, the adjustment of the affairs of Greece will be comparatively a very easy task.

We copy the following from the London Courier of January 21st:—The appearance of the declaration bearing the names of the British, French, and Russian ministers, in the Augsburg Gazette, renders it somewhat suspicious. We have seen so many spurious, and fabricated accounts, and documents from the continent, since the hostilities between Russia and Turkey commenced, got up obviously for the purpose of speculation, that we hesitate at giving credit to an article of this sort, on such a subject, whenever it comes from Germany and Holland, and is not known in England. We hope, notwithstanding, this may prove to be genuine. It speaks a language which, under the circumstances, we should expect from these governments, if they should think proper to speak at all.

If the Russians should pursue the plan which has been mentioned, as coming from the French papers, and the scheme is practicable, it may make a very material difference in the operations of the ensuing season. By leaving the fortresses in the neighborhood of the Balkan mountains behind them, and not attempting to pass through that difficult region, if they can penetrate through the Turkish territories on the other side, they may give the Grand Seigneur serious difficulty.

That the approaching campaign, if not checked by negotiations, or by the interference of other powers, will be a severe and sanguinary one, would seem to be almost certain. Russia, in addition to the motives and objects which led her into the controversy, will have now to fight for her honour; to regain the character which she lost during the last season; and Turkey must struggle for existence. Both parties will come together under the highest excitement of feeling and resentment, and must therefore be expected to contend with the greatest possible degree of energy and effort.

Should the war be continued, it may have some effect upon this country. The supplies of grain throughout Europe from the last harvest, must be considered as not very abundant. There must be a considerable demand in the course of the summer for the supply of the English & French naval squadrons in the Mediterranean, and the troops in the Morea. It is not to be expected that much grain will be obtained by way of the Black Sea, and as the Russian and Turkish armies will consume all that can be furnished from their several resources.

The following is extracted from the Augsburg Gazette by all the French papers, as the official communications made to the Porte, after the occupation of the Morea by the French army, of the intention of the Allies to take that peninsula and the Bicycles under the provisional guarantee, and to consider the entry of any military force whatever into those territories as an act of aggression against themselves. We subjoin the document, without

touching in the slightest degree for its authenticity:—

The declaration of the 11th of August, last, which was delivered to the Reis Effendi by his Excellency the Ambassador of the Netherlands, in the name of France, Great Britain, and Russia, has made known to the Porte the motives and the objects of the expedition to the Morea. The immediate result of the Three Powers proposed to effect by that expedition have fortunately been obtained. The departure of Ibrahim, and the evacuation of the fortresses by the Turkish and Egyptian troops have put an end to all the effusion of human blood, in the Morea, and extending tranquility to all that country; but the departure of the Powers, would be incomplete, if, by the departure of their troops, the inhabitants of the Morea were exposed to new invasions. The Powers therefore, owe it to their own dignity to prevent it. It is with this view that, at the moment when the allied forces are disposed to retire from the Morea, after having accomplished their pacific mission, the three Courts declare in the Sublime Porte, that till a definite arrangement, made common with them has regulated the lot of the Province, which the alliance has caused to be occupied by their troops, they place the Morea, and islands of the Cyclades under their provisional guarantee; and that in virtue of this declaration they will view, as an aggression against themselves, the entrance of any military force into that country.

In bringing to the knowledge of the Sublime Porte this resolution the Courts of Great Britain, France, and Russia, are pleased to acknowledge the wisdom with which the Porte has avoided the prolongation of the calamities of war in the Morea. They hope that, guided by the same spirit, it will be animated with a desire to terminate those questions which for ought seem to be occupied by their troops, anxiety and agitation; and that it will enter into the three Courts on an amicable negotiation to regulate the lot, and thus secure the definite pacification to Greece.

London, Nov. 18. (Signed) "ABER EEN. POLIGNAC. LIEVEN."

From the New-York Daily Advertiser, of March 9th.

LA FLEET FROM ENGLAND.

Yesterday the packet ship *Silas Richards*, Capt. Holdridge, arrived at this port from Liverpool, bringing London papers of the 23d, and Liverpool of the 24th of January. *Silas Richards* sailed on the 24th, at 11 o'clock. The *Silas Richards* sailed on the 24th.

The English papers are greatly occupied with the affairs of Ireland. As the time approaches for the meeting of Parliament, the feelings of the Catholics naturally become more excited; and it is apparent that the Catholic Question is intended to be pressed with great zeal and vigour upon the consideration of the government.

Nothing of much importance has occurred between the Russians and Turks. Accounts through Hamburg represent the former as making preparations for a very active campaign—500,000 peters of cannon, and 100,000 regular Cossacks, and other troops, are on the way to the Danube. The Emperor, it is said, will set out in March to command the army in person. Gen. Demichieff remains at the head of the Staff, and Count Wittgenstein will command the van of the Emperor's army. Generals Roth, Gensarm, and Rudiger, will have separate corps to action the flanks of the main army, and the Duke of Oldenburg will command the reserve.

The Russians had completed the fortification of Varna, on the 23d Dec. and it is said to be much stronger than was in the hands of the Turks. The Turkish battle there was, in fact, a complete defeat. The account received is, however, that the Turkish army, on the 24th, on the line of cantonments was favorable. Bazarjick, Pervash, and other fortresses, are said to be in a condition to withstand a siege.

The Polish army is to be increased by 10,000 men, and to get garrison at Petersburg during the next campaign.

There are various reports about diplomatic notes sent and to be sent to the Porte, and of an ultimatum from the English Ambassador—all this is discontinued by one of the papers before us. It is asserted that the Divan is inclined to make concessions to Russia; but the Sultan remains as resolute as ever, and that there is no probability of peace.

The Prussian Envoy Extraordinary and another ambassador had made a vain effort to connect with the Ministers of the Allied Powers, to induce the Reis Effendi to send a Commissioner to Poros to treat concerning the pacification of peace. He merely referred to his previous answers. This is stated at Constantinople date of December 18; in which it is mentioned, that although the Plenipotentiaries receive more regard than ever before, marks of favour and demonstrations of friendship are especially lavished on Mr. Offley, the North American Consul, who is to conclude the treaty of commerce with the Porte, from which it expects great advantages. It is thought, that that England may conceive some jealousy on this subject.

There was the greatest bustle at the Arsenal of Constantinople; four vessels of war had been fitted out, and they were expected to depart forthwith to the Dardanelles to raise the blockade. A part of the second fleet from Egypt with provisions had arrived.

The Reis Effendi has publicly declared that if the French should enter Livadia, war will be declared against them.

The New Orleans Mercantile Advertiser of the 10th ult. says:—We had a light fall of snow on Saturday night, as well as on a considerable part of Sunday. A passenger in the steamer *Cincinnati*, which arrived yesterday, reports that the snow had fallen several inches in thickness above Bayou Sarah.

A London Evening Paper says, probably without a good ground, that "a declaration of armed neutrality by England and France—a declaration of their determination to protect their own interests from any injury which may result from the contest, is anticipated by some, and seems the more probable, from the apparent despair of doing any thing by mediation between the belligerents themselves."

GREEK E.—The castle of the Morea, has been put in a good state of defence, as also the fortress of Patras. The Greek government had sent to Candia to ascertain the prospects of an insurrection, and a squadron was prepared to take 3000 men from Hydra to either under Tambasis. A national assembly has been convoked. The representatives of the country are said to wish the President to hold his authority provisionally for seven years, retaining the power of removing him.

In October there were ten authorized Greek cruizers out, to capture all neutral vessels bound to Constantinople, and take them to Egina, though without any declarations from Cape d'Istria. Several captures were made, chiefly Austrians, and the cargoes were promised to be paid for unless proved to be Turkish property. The Austrian admiral took a Greek at Smyrna, and then set sail for Greece to demand their release.

It is stated in the Roman Diario, that the Ottoman Princes of Epirus and Albania having been convoked at Berat and Janina, to receive a communication from the Porte, inviting them to continue the war at their own expense, as the government was unable to afford them any assistance, resolved not to continue so ruinous a war, but to negotiate with the Greek government.

It is said that a North American squadron will appear in the Archipelago next spring—a circumstance which gives rise to all sorts of reasonings and political conjectures. The English, who trade in the Levant, and especially those who are ready to freight vessels, are alarmed at these reports. It would not be at all improbable that the Porte should concede great commercial advantages to the United

States of North America, that they might assist in their contest with the Greeks. It seems very certain that the North Americans are seeking greatly to extend their commerce in the Archipelago, and that with this view they are negotiating with the Porte, without interfering in any manner with the affairs of Greece; but it is not to be supposed that the policy of the United States of North America thinks of counteracting the projects of the three principal maritime powers of Europe.

ALEXANDRIA, Nov. 20.—Some French transports have brought to this city the troops which composed the garrison of Patras. The object of the Allies appears to be to occupy the Island of Candia, by a numerous European fleet having assembled at Suda, as if to invite the Turks to evacuate Candia. Two French vessels sailed for Poros, escorted by a French brig of War. These vessels had on board 300 Greek slaves, redeemed from the Turks at the expense of the King of France. It has been discovered, that there are at Cario a great number of those unfortunate people.

PORTUGAL.—Quarrels and assassinations are frequent in the capital and the country. The troops sent to the Western Islands had been landed at St. Michaels, the expedition having failed in relation to Terceira. The Portuguese apprehend an attempt from the Refugees in England, under the Marquis de Primilho.

The English brig of war *Britomart* is off the Tagus, and boards the vessels coming in here. The English residents look upon themselves as in a ticklish situation at this time; the Consul General has received several applications for protection against the rioters.

The greatest activity reigns in the War Department. Orders have been issued to put in motion 1000 men of the division of Chaves, who are divided among the provinces of Alentejo Beira, and Trasmontana: 800 men were to repair to Lisbon, about an equal number to Oporto, and the rest were to proceed to those points of the coast which are most easy of access. The troops of the line are to be diminished, and new royalist volunteers to be substituted, which is likely to occasion disturbance. The state prisoners from Madeira were confined on board vessels in the harbor.

The Marquis of Anglesey had taken his departure from Dublin. He had previously received many addresses from those friendly to Catholic claims. The Duke of Northumberland is to succeed the Marquis of Anglesey, as Lord Lieutenant of Ireland.

The Prince Polignac, the Ambassador from France at the English Court, had returned to Paris. The Courier inclines to the belief that he will return to England.

Don Miguel received the visits of his loyal subjects on the 23th of December.

A duel had been fought in Ireland between Mr. Lavel and Mr. Fortesque Gregg. Two shots were exchanged, without injury, when the parties were separated.

The Governor of Gibraltar had notified the Spanish Commander at St. Roque, that every symptom of fever had disappeared at Gibraltar on the 1st of January.

The German papers state, in a communication from Smyrna, that the negotiations of Mr. Offley, the American Consul, with the Porte, had been successful, and that a treaty of commerce had been concluded with the United States, advantageous to both countries. The Pacha of Egypt is said to have advised the Divan to grant all possible privileges to Americans.

The French papers state that the Russians have altered their plans for the next campaign. They are to leave the fortress of the Danube, the entrenchments of Choumla, and the passes of the Balkan on the left, and to push thro' Servia and Buchina into the interior of Turkey.

The Duke and Duchess of Clarence had given a grand entertainment and Ball to the young queen of Portugal, which was attended by the Cabinet Ministers, Foreign Ambassadors and nobility.

Office of the Salem Courier, March 7.

Brig Persia, Chissel, from the Straits for Salem, was cast away on Cape Ann, near Braces Cove. The cargo is strewn along the shore. The vessel has gone entirely to pieces—its fragments are strewn on the beach. The stern with her name on it came also on shore. Two dead bodies were picked up on the beach—one black—one white crew it is very probable have finished their earthly course.

From Mr. Topliff's Correspondent.

Batavia, Nov. 16th, 1829.

"The war still continues, and there is not much chance of peace unless a formidable force arrive from Holland. We learn there are 6000 men on their way, but double that force would not be sufficient."

The cargo of the brig Persia, lately wrecked on Cape Ann, consisted of 4000 bales of rags and a quantity of sumac. The vessel's company is supposed to have consisted of 14 persons, the whole of whom were drowned. The steward of the vessel is supposed to have belonged to Baltimore.

MARRIED.

At Bristol, on the 24th Feb. Dea. George Welch, to Mrs. Thalia Widom, both of that place.

At Gloucester, Mr. Howell W. Brown, to Miss Eliza B. Church.

At Ashford, Mr. Joseph B. Simmons, to Miss Lucinda H. Clark, daughter of Dyar Clark, Esq.

DIED.

In this city, Mrs. Mary Ann Ladd, 35, wife of Mr. Aaron S. Ladd, late of Massachusetts.

At Mansfield, Mrs. Goodwin, wife of the Rev. Jonathan Goodwin.

At Needham Mass. Mr. James Bunce, 52, formerly of this city.

At Springfield, Mass. Hon. John Hooker.

At Windsor, Dr. Allen W. Leach, 37.

At East Hartford, Mr. Nathan Porter, 49.

At Bristol, Mr. Abas Cowles, 50.

At Killingly, Mrs. Betsy Kies, 53, consort of Mr. Wilson Kies.

COMMUNICATED FOR THE CHRISTIAN SECRETARY.

OBITUARY.

Of Mrs. Ruby Platt, wife of Deacon Nathan Platt, of Waterbury Conn. who departed this life on the 12th of Feb. last, aged 60; after a distressing illness of 12 days, with the Lung Fever.

The deceased had been a member of the Baptist Church in Waterbury about 30 years, and was indeed a mother in Israel. During her last illness which was short, and attended with great bodily pain, her mind seemed to wander much; which was a source of deep regret to the anxious friends, and their united prayer was, that whatever might be the cause of the present affliction, her mind might be composed; for they desired to hear her converse of "the end of her faith, even the salvation of her soul." God was graciously pleased to hear and grant their request. On the morning of the last day of her life she became entirely calm, and her reason was perfect. She said to her afflicted husband—"I am now about to leave you alone, O, for sanctification. The work will be done to day. The will of the Lord be done." "My soul doth magnify the Lord." These words she repeated a number of times—and then added, "Be still and know that I am God." She expressed a desire to go and be with Christ, and frequently ejaculated; "Precious Jesus! Jesus Blessed! Let us go to our precious Jesus. Her son took her by the hand and with full heart, and flowing eyes asked her if she was indeed willing to go? She looked up earnestly in his face, and said,

"S****, 'I feel resigned to the will of God.' I have had a strong desire to live, to do something more for my children. Her son replied that she had done all that a tender mother could do. She then repeated the 373 hymn in Winchell's Arrangement.

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days
And comfort of her nights.

"In darkest shades if he appear,
My dawning is begun!
He is my souls sweet morning star,
And he my rising sun."

The opening heavens around me shine,
With beams of Sacred bliss,
While Jesus shows his heart is mine,
And whispers I am his.

"My soul would leave this heavy clay,
At that transporting word;
Run up with joy the shining way,
'T embrace my dearest Lord."

Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love, and arms of faith,
Should bear me conqueror through."

The same words were sung at her funeral. She repeated parts of many other hymns, which like the above, were expressive of the holy joy, and calm serenity of her soul, notwithstanding her bodily distress was extreme. She attempted to sing but her voice was so inarticulate that the words could not be distinctly understood; and when the dimness of death came over her eyes, and her faltering tongue proclaimed the failure of heart, and flesh; she continued faintly to exclaim, O Jesus! O Jesus! Precious Saviour! Angels come! The will of the Lord be done! And she fell asleep. Thus died as she had lived, a faithful Mother in Israel. She has been called, the first of a numerous family, to pass the cold flood of death. She appeared indeed a vessel of mercy prepared for glory. Her loved companion still waits on this side the flood, and her children over whose infancy she has watched with the tenderest solicitude and most unwearied diligence, all still survive. May this solemn event be sanctified to them, in answer to the last fervent prayer of the deceased. "Blessed are the dead that die in the Lord, yea saith the spirit, they rest from their labours, and their works do follow them."

Said Jesus, John 12th 20, "This voice cometh not because of me, but for your sakes." God imparts the consolations of his spirit to his Saints in a dying hour. In order to sustain their souls, to establish and confirm the faith of his people, and as a solemn admonition and encouragement to the impenitent. Let not his counsel be disregarded—For all must die and come to judgement.

NOTICE.

THE anniversary meeting of the HARTFORD PEACE SOCIETY, will be attended at the Centre Meeting House on Wednesday evening the 18th inst. at 7 o'clock. Mr. Linsley will deliver an address on the subject of Peace. The report of the Executive Committee exhibiting the progress and prospects of the Society will also be read. The members of the Society and the public in general are respectfully invited to attend.

The ringing of the bell will give notice.
Hartford Feb. 14.

TAX BOOK LOST.

THE subscriber has lost the Assessment Book of the Baptist Society of Hartford for 1828-9; supposed to have been left at some store or house in the city, through forgetfulness. Information is respectfully requested. BENJAMIN HASTINGS, Collector.

REAL ESTATE FOR SALE.

THE subscriber wishes to sell the Brick building now owned by him on the corner of Dorr and Lee streets, containing two Dwellings and two Stores, in good repair.

ALSO.

The House and Lot next west of Capt. James Goodwin's tavern. Also, the House and fifteen acres of good land, now occupied by himself. Also the House and thirty acres of good land, next west of Mr. Howlett's tavern. The three last named places are one and a half miles from the Court House, on the Albany road, and will be rented, if not sold by the first of April next. For further particulars, inquire of the subscriber.

MANNA CASE.

ALL those indebted to the subscriber, whose accounts were made previous to Jan. 1st, 1829, are requested to settle the same without delay.

MANNA CASE.

FOR SALE.

THE east half of a brick house in Temple street, near the New Market.

TO LET.

THE east half of a three story house in Church street. Possession given first of April next.

CARRIAGES.

A full stock of Carriages, comprising the various fashions in general use.—Warranted made of good materials and workmanship. The above articles will be sold on reasonable terms. Repairs as usual, at short notice.

Steel Springs made to any pattern.
Copal and Japan varnish, at reduced prices.
JOHN WING.
Church st., Hartford, March 13, 1829.

NOTICE.

THE Court of Probate for the district of Suffield, has directed the subscriber to give notice to all persons interested in the estate of Gad Taylor, late of Suffield, deceased, represented insolvent, to appear (if they see cause,) before the Court of Probate, to be holden at the Probate Office, in said district, on the 26th day of March next, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners.

Suffield, Feb. 28th, 1829.
DAVID HALE, Executor.

NOTICE.

AT a Court of Probate holden at Farmington, in and for the district of Farmington, on the 28th day of February, 1829.—Present

NOADIAH WOODRUFF, Esq. Judge.

Upon the petition of Orrin Judson, of Bristol, in said district, showing to this Court that he is guardian of Roswell Judson, and Samuel F. Judson, both of said Bristol, minors.—That said minors are the owners of real estate situated in said Bristol,—viz. two fifths of an undivided piece of land, containing about three acres, with a dwelling house and other buildings standing thereon, being late the homestead of Thomas C. Judson, late of said Bristol, deceased, valued at about 200 dollars.—That it is expedient for the purposes of the support and education of said minors, that said property be sold, praying for liberty to sell the same for the purposes aforesaid, as by petition on file.

POETRY.

ON VISITING THE DEATH BED OF A CHRISTIAN FRIEND.

Behold! the happy Christian dies,
His soul almost impatient flies
To heaven, a dwelling there to find,
That's more congenial with his mind.

With joy he leaves his house of clay;
His hours of death are bright as day;
He sees the angels at the gate,
To admit him to an heavenly state.

With peace he bids his friends adieu,
Pointing to glories in his view;
Bids them prepare their God to meet,
Which only can make dying sweet.

How calm he leaves this mortal life,
So fraught with toil, and pain, and strife,
For one immortal and serene,
Where no dark troubles intervene.

He views this world, with all its boasts,
As but an empty bubble tossed
Upon the sea, before the wind,
With nought to satisfy the mind.

He leaves it then without regret,
Because his hopes on heaven are set;
Or if in death he grieves at all,
It is because his faith is small.

He grieves for sin and not for pain,
And yet he feels to die is gain,
And that the tyrant death will send
His soul to Christ, his faithful friend.

He breathes his last without a sigh,
Feeling prepared to live, or die;
Ah! in what language can we paint
The dying raptures of a saint?

Oh! may this scene impress my mind,
And make my heart feel more resign'd
To my Almighty Father's will;
In trouble say, "my soul be still."

May I more act the Christian's part;
More guard my feet, more watch my heart;
And when I die, oh! may my end
Be peace, like his, my pious friend.

THE DEATH OF A SINNER; OR THE CONTRAST.

"Behold! the wretched sinner 'dies,'
What dreadful gloom before him lies:
He plunges in an unknown sea
Of dark despair, and misery.

Reluctantly he leaves behind
The world which once possessed his mind:
Thus perishes his only joys,
For death his every hope destroys.

With piteous cries, and dying moans,
Enough to move the heart of stone,
He bids his friends a dread farewell,
With lamentations,—none can tell.

And when his life is on the wing,
He strives to catch some broken thing
That floats along upon the wave,
To save him from the threatening grave.

He feels his soul must never die,
But now must sue to God on high,
That Justice stern will fix his doom,
When hope and pardon cannot come.

He sees enthron'd in awful light,
That God of majesty and might,
Who sends his vile, presumptuous foes,
To blackest darkness, deepest woes.

He views upon the judgment throne,
That God, whose power he would not own;
And while he calls himself accurs'd,
He owns His dreadful sentence just.

He finds too late he was not wise,
And then in fearful terror dies;
Alas! alas! what tongue can tell
The dreadful torments of a hell?

"Oh! may this scene instruct 'my mind,'
And make me seek the truth to find,
And build my hope upon the Rock,
Which can sustain death's dreadful shock.

May I not slight redeeming love,
Nor scorn the things of heaven above;
Lest when I die, my 'God shall swear'
My soul 'shall never enter there.'"

Hartford, March 9th, 1829.

From the Wesleyan Methodist Magazine.

JUDAH.

"His blood be on us, and on our children." Matt. xvii. 25.

"Upon us let his blood," they cried,

"And on our children, come!"

In heaven 'twas heard, though nought replied,

And earth and air were dumb.

Time rolled along; reserved on high

Remained that awful curse,

Burden of loftiest prophecy,

Theme of mysterious verse.

Thou who hast ne'er in peace or war

To strangers bow'd the knee,

Thy princes like the morning star,

Thy people as the sea!

The blood, the curse, invoked that day,

O'er thee in vengeance came,

Thy brightness in the dust to lay,

Thy princes and their fame.

It came thy lofty heart to bow,

And waste thy pleasant land;

It swept the glory from thy brow,

The sceptre from thy hand;

It met thee on the tented field,

It met in tower and hall;

It weigh'd to earth the warrior's shield,

And burst thy rampart wall!

It hurled thy temple from its base;

And still that curse denies

On every shore a resting-place

Beneath the eternal skies.

On land, on sea, in storm, in calm,

The avenger shall not sleep;

And still beneath her ruined palm

Must Judah sit and weep.

Weep, Judah! weep! thy lonely shore

Is emblem'd by that tree;

Thy "milk and honey" flow no more,

Or flow no more for thee.

Yet shalt thou turn thee to that blood,

And, from the curse set free,

Thy might be as the river-flood,

Thy people as the sea!

The expectation of future happiness is the best relief of anxious thoughts, the most perfect cure of melancholy, the guide of life, and the comfort of death.

From the Philadelphia Recorder.

SUMMARY OF RELIGIOUS FOREIGN INTELLIGENCE.

In taking our brief survey of what is taking place in distant parts of our world, we naturally turn first to Great Britain, as being still the principal source in Europe of those living streams, which, while they water the native soil in their course, are rolling forth for the healing of the nations in every region of discord and death. Every time we examine the detail of facts, we are forcibly struck with one great feature of the present age—the vast amount of Christian exertion now in operation, to stem the torrents of vice; to arrest the progress of ignorance; to alleviate the sufferings of human nature; and to give the word of eternal life to those who would otherwise perish in their sins. It is not too much to assert, when we look at the Sunday schools, and other memorable institutions—at the Bible, Missionary, and Tract Societies; and at all the varied forms in which a never tiring benevolence appears—it is not too much to affirm, that never did our globe exhibit such a mass of moral power, as is now arrayed against the works of darkness.

The active exertions of tens of thousands of pious individuals of both sexes, are daily engaged in the godlike employment, and blessed be God, their efforts are crowned with signal success.

The profligacy of the lowest orders in London and its vicinity, has long been deplored, and commiserated. For the last thirty years, efforts on a small scale have been made, to penetrate those abodes of the vicious and the destitute,—and often at the hazard of health, and sometimes of even life itself; but it is not until recently that any effectual effort has been made to attack sin in its strong holds.

Within a short period two societies have been formed in the British metropolis of singular utility and efficiency. "The Christian Instruction Society," has for its object the visiting every retreat of misery; to instruct the ignorant by opening to them the Scriptures; by conversation of the most familiar kind; by praying with them and for them; by bringing their children to the schools; and by every other means of awakening these poor neglected beings to a sense of their real condition. Of this society there are already 43 associations, with 800 visitors, who at the last dates had no less than 20,000 families! Their efforts are only limited by their means, which are greatly inadequate. "The District Society" follows partly in the same track, with this difference, that the scenes of their labours are defined, and each district placed under the benevolent individuals who live within them, and are therefore supposed to be better acquainted with their several situations. No one who has never penetrated the purlieus of misery in this modern Babel, can appreciate the sacrifice which the visitors have to make in pursuing their arduous task. Vice in its most unblushing effrontery; disease in its most disgusting forms; and poverty in all its heart sickening squalidness meet them every where—nothing but the most impressive conviction of duty, could support them through the unbroken track of moral and mental degradation which they have to witness.

We turn with pleasure to more cheering views. Mr. Dudley had returned from an extensive tour in behalf of the British and Foreign Bible Society. He had attended 63 meetings, and been at the formation of 27 new societies; He says if crowded meetings, patient attention, and liberal collections, be indicative of interest, then I may safely assert, that the Bible Society was never more deeply rooted in the hearts and affections of the people. I do not recollect a single exception to the remark of the secretaries of every anniversary I have attended. Our collection has considerably exceeded that of last year: a similar observation will apply generally to the auxiliaries. One other fact was still more gratifying—gratuitous distributions of the Bible had nearly ceased; while there was an increased desire of the poor to possess the sacred volume by purchase. At the meeting at Farnham, the Bishop of Winchester presided. On taking the chair, he made some observations on the duty and advantages of private prayer, for a blessing on the object the meeting was called to promote, concluding with the impressive declaration—"It is God's work; and God is with us of a truth."

We still observe the results of a generous competition on the Society for promoting Christian Knowledge. New auxiliaries have been formed; the funds were on the increase, and the Bible and Common Prayer-book had been published in the native Irish. The "Society for the propagation of the Gospel," had published their reports. The aid afforded by grants from parliament, from 1814 to 1828, amounted to 155,038*l.*, or nearly \$700,000, which had all been expended in the North American colonies.

In Germany great changes are still in progress. Among the heads and professors of colleges, numbers of the most learned and talented have abandoned the Socinian and other speculative schools, and are preaching with great zeal as well from the pulpit as the chair, "unsearchable riches of Christ." The agents of the Bible societies state, that the common people are as eager to obtain the scriptures as though it was a newly discovered revelation; and that when supplies arrived they were obliged to distribute them privately to the most needy as they fell so far short of the demand.

Accounts from New Zealand had been received. The mission was in safety, and though they had much to discourage and even appal them, yet the missionaries looked to ultimate success with a firm confidence. Some instances of conversion had occurred, to strengthen their faith. From other stations there was no very recent information.

The London Hibernian Society has, in the last 6 months, opened 70 schools in Ireland, and sent forth several additional scripture readers.

LADIES' DEPARTMENT.

CONVERSATION.

"But talking is not always to converse."

The faculty of speech is one of the proudest prerogatives of man. He only, of all earth's inhabitants, is able to communicate his feelings and express his wants and wishes in a language perfectly intelligible to his species.

We are not however, about entering into a learned disquisition concerning the structure of sentences, or an investigation respecting the formation of words, not even so far as to guess whether the first spoken were interjections or nouns. Such profound inquiries should be left to those philologists who have time, if no other requisite, for the task, and who can therefore prepare a long article which, if it do not convince by its arguments, confounds by its intricacy. It is not the use but abuse of language we were intending to notice. And seldom has the latter been described in more appropriate language, or illustrated with greater skill or truth, than in a poem entitled "Conversation," from which the line standing at the head of this article is extracted.

Truth is, in a remarkable manner, the essence of all Cowper's poetry. He wrote not so much to please as to reform; but yet while propriety in the descriptive, purity in style and piety in sentiment, have an admirer or an advocate, Cowper will be read, and what is better, esteemed. We may follow the flights of a bolder or more impassioned writer with deeper interest, but we shall ever recur to his moral page as to a kind and good friend, whose advice, if followed, would have made us happier. Cowper is one of the few bards who has no stain on his poetic escutcheon—he never wrote a strain, or breathed a sentiment which virtue would condemn. And even when his censures are deservedly incurred, by folly or vice, they are breathed in the spirit of pitying reproof, and not like the angry execrations of misanthropic hate, or disappointed vanity. His only aim in attempting to make the world "sadder" appears to have been to make it better.

"Conversation is the most satirical of all his poems, and yet the reader, who reflects for a moment on the incongruous gossip which makes up the noise of this talking world, will acknowledge its severity not only just, but generous. There are few 'peaceably disposed' persons but what have sometimes felt they could join with fervour in the following invocation—

"Ye powers who rule the tongue, if such there are,
And make colloquial happiness your care,
Preserve me from the thing I dread and hate!
A duel in the form of a debate,
The clash of arguments, and jar of words,
Worse than the mortal brunt of rival swords."

Nor can such rules as the following fail of meeting with approbation, even from those who do not take the trouble to follow them. Indeed it is much more difficult to practice than habitual deference to the feelings and opinions of others, which is the charm of politeness in conversation, than to praise politeness. The one requires only honied words, the other kind feelings and right principles. But hear Cowper's advice to disputants—

"Discourse may want an animated—No!
To brush the surface and to make it flow—
But still remember, if you mean to please,
To press your point with modesty and ease;
The mark, at which my juster aim I take,
Is contradiction for its own dear sake."

Story-telling is a very pleasing art in conversation if judiciously managed. Yet but very few succeed happily in that apparently easy department. What efforts of the colloquial powers can seem easier than merely to relate something that we have seen, heard or read? No mental exertion is required, except that of memory, the most simple of all our faculties of mind. But manner, manner is to the story-teller, "the first, second, and third requisite." And the possession of that "manner" in its perfection belongs only to those of a highly cultivated mind and taste, combined with a certain quality of intellectual acumen which can be defined by no single word except that of a tact. The following are some of Cowper's rules and remarks on stories in conversation—and they are well worth remembering.

"A story, in which native humour reigns,
Is often useful, always entertaining;
A graver fact, enlisted on your side,
May furnish illustrations, well applied,
But sedentary weavers of long tales
Give me the fillets and my patience fails,
A tale should be judicious, clear, succinct;
The language plain and incidents well linked;
Tell not as new what every body knows;
And, new or old, still hasten to a close;
There, centering in a focus round and neat,
Let all your rays of information meet."

We do not ask pardon for thus introducing quotations from a poet whose works are supposed to be familiar as household words to all those intelligent ladies who profess a taste for the chaste and refined in poetry. The truth is such supposition is incorrect. The flood of modern literature is overwhelming, if not annihilating the interest with which the bards of the last century used to be read. Yet few poetic writings are a more appropriate study for young ladies than the works of Cowper. In one particular excellence he has hitherto been imitable or at least, in a great degree, unimpaired. We allude to his power of awakening tenderness of feeling, without exciting the passions. It is the charm of his effusions, and moreover the delicacy of the sentiment will always admit of quotations and allusions without scruple or restraint. To young ladies, who sometimes wish to ornament their speech by the mode of conveying their own opinion through the medium of the poet's words, this is an advantage which they should by no means neglect. To converse well, is a very important part of female education; and that course of reading which furnishes the best topics for conversation as well as the best materials for thought should be carefully pursued.—*Ladies Mag.*

SCHOOLS IN GREECE.

Extract of a letter from the Rev. JAMES KIRK, to a young lady of Charleston, S. C. dated Egina, 29th August, 1828.

Miss —,—"You will probably recollect the conversation which passed between us last winter, with regard to the establishment of a school for females, in case I should ever go to Greece. I am now in that country about which we conversed, and the way is opened for the establishment of as many schools as I please, both for males and females. There is an almost universal desire for schools, for instruction, for books. I have no doubt but that I might, in one month, if I had the means, establish a hundred schools. But the means are wanting. The people are poor and distressed beyond measure. Thousands are living in the dens and caves of the earth. Multitudes have scarcely any thing to cover them, but one poor tattered garment. Multitudes of widows whose husbands have been slain in battle by the Turks, are left with their fatherless children in this situation, with scarcely a bit of bread to put in their mouths. Their cities and villages are destroyed, and the inhabitants have fled before the Turks and live huddled together like herds of cattle; but in the midst of all this desolation and misery, there is a general cry for books, for schools! Shall not this cry be heard; and will not the females of America furnish the means necessary for the establishment, say of forty or fifty schools? Five years hence, they will probably need no assistance. By establishing schools extensively in Greece, you might be the means of raising the whole female population from the degradation in which four hundred years of tyranny has placed them, and of rescuing tens of thousands of your sect from that ruin which is certain, if left to wander about without a home, and to grow up in ignorance, without a father or a brother to protect them. It appears to me, there never was a wider field opened for Christian and benevolent exertion than the one before me, now is the time, if ever, to do something for Greece.

Should some of the ladies of Charleston, feel disposed to assist in establishing schools in the country, they might send the money to Mr. Tracy, 144, Nassau-street, New-York, requesting him to forward it to me either by way of Paris or Marseilles, or place it at my disposal with some bankers at Paris or Marseilles in France.

Will you have the goodness to write me a line in answer to this, and direct to me at Egina, and send to the care of "J. Van Lennep Esq. Smyrna, and the letter thus directed, you might enclose to Messrs. J. H. Rogers & Co. Rue de Grignan, No. 37, in Marseilles," who will forward it to Smyrna.

Your sincere friend,

JAMES KIRK

P. S.—I should write to several persons in Charleston, but I am overwhelmed with business—hundreds of poor are constantly calling, fearing lest they should be overlooked in the distribution of food and clothing sent from America.—*Charleston Obs.*

YOUTH'S DEPARTMENT.

From the Christian Advocate and Journal & Zion's Herald. "YOUNG MEN LIKEWISE EXHORT TO BE SOBER MINDED."

This was the advice of the great apostle of the gentiles, to a young man just entering upon the career of life, and upon one of the most important callings in which man was ever engaged. It flowed from a head well stored with useful knowledge especially that knowledge which is the result of experience. It flowed from a heart warm with the love of God, and filled with the tenderest solicitude for the salvation of mankind. Above all, it flowed from a mind acting under immediate inspiration of the Holy Ghost.

And how seasonably was this advice! Titus was doubtless a young man, and like others subject to the weakness peculiar to early life; the advice, therefore, was calculated not only to teach him what to say to others, but also how to conduct himself. The human mind, especially in early life, is naturally warm and aspiring, and extremely fond of novelty, and at the same time liable to rush with precipitancy upon new and undigested plans for the security of human happiness. In these flights of fancy a thousand schemes are formed promising the desired object; but alas! they all prove delusory, being only the visionary dreams of a mind more highly charged with youthful ambition, than stored either with wisdom to concert, or preserving resolution to execute any useful plan. When we add to this the native depravity of the human heart, the powerful temptations of the enemy of all righteousness, and the flatteries of a deceitful world, how seasonable, how important does this advice appear!

The duty enjoined does not merely recognise that sobriety which is the opposite of those excesses which consist in the gratification of the animal appetites, but also those of the mind, which consist in the gratification of the imagination; the thinking more highly of one's self than we ought to think; the overrating our own abilities, and looking for more respect and attention from others than is due to us. Above all, a thoughtlessness about God, religion, death and eternity. These are the evils to be cured; and they have their seat in the heart, and give a moral character to all the actions flowing from them; the remedy should also be applied as deep as the disease. This remedy is the blood of Jesus Christ; and when applied will produce among other graces sobriety of mind; sobriety will check the natural impetuosity of the youthful mind, and discipline it to that sober thought which it is highly necessary for the safe conducting of our lives through this world, and which so highly becomes our present state of probation, our destination and the duration of our future existence.

While we are in this life, our best and securest condition is exposed to a world of sad and uncomfortable accidents, which we have neither the wisdom to foresee, nor the power to prevent: And where shall we find relief, if there be no God.

CHILDREN'S DEPARTMENT.

A CHILIST ASCENDING INTO HEAVEN.

"O! Mama, what a delightful place must heaven be," said Harriet, as she sat by her side sewing. "Papa told me the other day, that there will be no need of the sun, nor of the moon, as God himself is the glory of it. Yes, he told me that in heaven there will be neither sin nor pain, but that we shall be for ever happy in the presence of Jesus. Do you think I shall ever get to this delightful place, mama?"

"My dear," replied Mrs. M., "no one can get to heaven but those who love Jesus. Do you love him, Harriet?"

With much simplicity, whilst a blush rose on her cheek, little Harriet said, "I pray, dear mama, that I may love Jesus, for I am sure I wish to do so."

Well then, my love, I hope God, who has taught you thus to pray, will kindly hear your prayers, and give you a heart truly to love your blessed Saviour. Where is Jesus now, my dear child?" "He is in heaven," said Harriet. "But do, dear mama, tell me how he went there?"

Mrs. M., who always delighted to lead her beloved child to the knowledge of Jesus, being herself a humble follower of the Lord, cheerfully complied with her request.

"You must know my dear Harriet, that Jesus was alive before he lived upon earth. As the Son of God, he was one with the Father from all eternity, though as the Son of man he was born in Bethlehem when he took upon him our nature.

"My dear, this is a great mystery; but God has revealed it to us; and we must pray for grace to receive it. Jesus is God and man; and in this glorious mystery we must fully and entirely believe, if we wish to be saved."

"What do you mean by mystery?" asked Harriet.—"I mean, my dear, that this is a truth which far exceeds the powers of our minds to comprehend. St. Paul says, Great is the mystery of godliness; God was manifest in the flesh."

"This divine Saviour, then, came down from heaven to save us from our sins, by obeying the holy law of God which we have broken; and by dying upon the cross for us sinners who deserve to die ourselves."

"This was indeed kind," said Harriet; "I always love those two sweet lines in the hymn—

"Nothing brought him from above,
Nothing but redeeming love."

"When our Saviour," said Mrs. M., "was laid in the grave, his apostles had all their hopes buried with him. They had no idea of his rising again, though he told them he should do so. But how astonished and delighted were they, when he appeared to them once more; and assured them it was HE HIMSELF who stood before them. He showed them his hands and his feet pierced with the nails; and his side also, pierced with the spear. Then they saw and believed."

For about forty days our blessed Redeemer remained upon the earth, teaching and comforting his apostles. One day, he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven, and a cloud received him out of their sight.

"How delightful, my dear Harriet, is the thought, that the last act of our Lord upon earth, was the act of blessing his disciples. And now that he is in heaven, he still continues to bless his faithful people, by sending to them the Comforter, even the Spirit of truth, to guide them into all truth."

"If I had been there," said Harriet, "how I should have stood looking up after my ascending Saviour!" "And so did his disciples," said Mrs. M., "but while they looked steadfastly towards heaven as he went up, behold two men, or angels in the form of men, stood by them in white apparel, who said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Then they returned to Jerusalem, and continued with one accord in prayer and supplication, according to our Lord's command, that they should tarry in the city of Jerusalem till they should receive the promise of the Father, even the gift of the Holy Ghost."

"Now, my dear love, may you often think of the dying love, the rising power, and the ascending grace of the Saviour. By his death may you die unto sin; by his resurrection may you rise to newness of life; and by his ascension into heaven, may your heart be fixed upon things above. Then will Christ be indeed a Saviour to you, and when death shall call you away from this world of sorrow, you will be admitted into that delightful place, where there is no night, nor sin, nor pain, but where all will be bliss and joy for ever."

Harriet rose from her seat, threw her arms around her mother's neck and with tearful eyes said, "thank you, for this account of Jesus ascending into heaven. I hope I shall be indeed his child, and dwell with him for ever."—*Youth's Friend.*

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